

stand there as produced by "ancestors." These concretions of relation and act in war, labor, religion, amusement, family life, and civil institutions are attended by faiths, doctrines of philosophy (myths, folklore), and by precepts of right conduct and duty (taboos). The making of folkways is not trivial, although the acts are minute. Every act of each man fixes an atom in a structure, both fulfilling a duty derived from what preceded and conditioning what is to come afterwards by the authority of traditional custom. The structure thus built up is not physical, but societal and institutional, that is to say, it belongs to a category which must be defined and studied by itself. It is a category in which custom produces continuity, coherence, and consistency, so that the word "structure" may properly be applied to the fabric of relations and prescribed positions with which societal functions are permanently connected. The process of making folkways is never superseded or changed. It goes on now just as it did at the beginning of civilization. "Use and wont" exert their force on all men always. They produce familiarity, and mass acts become unconscious. The same effect is produced by customary acts repeated at all recurring occasions. The range of societal activity may be greatly enlarged, interests may be extended and multiplied, the materials by which needs can be supplied may become far more numerous, the processes of societal cooperation may become more complicated, and contract or artifice may take the place of custom for many interests; but, if the case is one which touches the ways or interests of the masses, folkways will develop on and around it by the same process as that which has been described as taking place

from the begin-
ning of civilization. The ways of carrying on war
have changed
with all new inventions of weapons or armor, and
have grown
into folkways of commanding range and importance.
The factory
system of handicrafts has produced a body of
folkways in which
artisans live, and which distinguish factory towns
from com-
mercial cities or agricultural villages. The use of
cotton instead
of linen has greatly affected modern folkways. The
applications
of power and machinery have changed the standards
of comfort of
all classes. The folkways, however, have kept
their character